3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10

[Klamath Reservation]

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> Make them better men and women." He was a Methodist preacher and was a big man. He had a loud voice and was a good singer. He was awfully strict. He didn't want the Indians to get into trouble. He said, "If you don't mind me, I will put you in jail or put a ball and chain on you." And he did. So the Indians behaved well, you know. I understood what he said, and it sounded good to me and after they interpreted his sermon in Klamath, the old Indians liked it too. Testimonies were then given. . . . The preacher read from the scriptures and made sermon. . . . He said, "I want people to come together and work together as one."[3]

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The emergence of native preachers provides another illustration of the confrontation of native and American roles. From the Indian viewpoint, the role of shaman did not coincide with that of the American preacher, for in aboriginal times the shaman's duties had encompassed curative powers, and through sorcery and counter-sorcery he had come to wield quasipolitical influence as well. Now healing lay within the duties of the Agency physician, while political sway had passed progressively, first to the raid-and-trade leaders and latterly to the Agency chiefs.

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On the other hand, points of resemblance existed between the traditional role of the chief and that of the preacher. The sermon, the most distinctive and formal exercise of the minister, as the Indian saw him, corresponded most closely with the exhortations to a better life given by chiefs to followers and by elders to the young. The correspondence of preaching with political authority was furthered by the circumstance that a number of Agents had assumed the responsibility of preaching to the Indians. Among those realizing the linkage in their actions were Dave Hill and, to a lesser extent, Lileks, Allen David, and Henry Blow. Jesse Kirk, soon to become a preacher, later applied that office to political ends.

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In the Klamath view of the supernatural order, syncretism set in early, probably as the result of an Indian effort to reconcile native and Christian belief. The trickster-transformer figure of Gmukamps, known in myth by the epithets, "Earth-Maker" and "The One Above," became identified by some with God, although his trickster exploits led others to reject this. Within the first decade of reservation life, Christian dualism, seizing upon the first correspondence, became responsible for the coining of